

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX

JACKSON, MISSISSIPPI, MARCH 29, 1917

NEW SERIES, VOL. XIX, NO. 13

The Interdenominational State Sunday School Convention meets in Jackson, April 10th.

The Southern Baptist Press Association will meet in New Orleans Tuesday afternoon and night before the Southern Baptist Convention assemblies.

Just after the mustering out of the Mississippi National Guard, orders were received from Washington that they be retained in service. It will take probably a week to get them together and there will almost inevitably be some confusion.

Those attending the convention at New Orleans will be given an opportunity to take a trip to Cuba or the Panama Canal at moderate cost. You may leave for Cuba on Wednesday of Saturday after the convention, for Panama on Wednesday. If interested, write to L. A. Binkley, 341 Carondelet St., New Orleans, La.

Two men in Georgia had their Baptist paper sent to twenty-six pastors who had not been taking it. These men are pastors of 102 churches, with a membership of more than 10,000. One other brother proposes to pay one-half of the cost of the paper to the other 200 pastors not taking it, who minister to 80,000 people. The churches whose pastors do not take the denominational paper are the non-contributing churches, and no better mission work can be done than the enlisting and informing of these pastors. A year or two ago, Dr. I. P. Trotter did a similar work for many preachers in Mississippi. Our enlistment work must begin with the preachers.

Those who either thoughtlessly or maliciously speak of the Jew as a "sheeny" would doubtless be greatly surprised to learn that in doing so they are fulfilling the ancient Old Testament prophecy; but that is the contention of a striking article in a recent number of the "Bible Champion." The derivation of the epithet has been sought in the French word *chien* (a dog), or the German word *schinder* (a sharper). But the writer of the article believes that we have here a pure Hebrew word, *sheneenah*, a "taunt" or "byword." He translates Deut. 28:37, "Thou shalt be called sheeny among all the nations whither Jehovah shall lead thee," and I Chron. 7:20, "Israel shall be a proverb and a *sheneenah* among all nations." Interesting certainly!—Watchman-Examiner.

The Supreme Court of Mississippi has finally passed upon the constitutionality of the initiative and referendum amendment to the constitution, and it now becomes established as a part of our organic law. Four of the justices sustained the clause, while two were of the opinion that it was not adopted by a majority vote, and contained three items to be voted upon and was, therefore, not constitutional. We know of no more mischievous piece of work that has ever been put into the constitution. It is liable to be the occasion of endless trouble, as it puts a question mark after every law passed by the legislature until it is approved by a popular vote. Six thousand men can be found who are opposed to any law; they can be brought from anywhere according to a decision of one of the lower courts; and their signatures can compel a vote on any law passed since the amendment was adopted or may hereafter be passed.

The people of the whole country were holding their breath a few days ago while the trainmen on all railroads were expecting to be called out on a strike. It is the second time we have faced a crisis like this, and it ought to be the last. No business and no organization of men ought to have it in their power to precipitate conditions which mean the wreck of all business, the demoralization of labor and the approach of famine and riot within a few days' time. We are expressing no partisan interest or opinion. Our concern is for the safety and welfare of the whole nation, and every man, woman and child in it. The company or organization that would be responsible for such a situation does not deserve recognition at the hands of the law nor at the bar of public opinion. People run mad when they get hungry, and it would be a lunatic asylum turned loose, in ten days' time, to force a cessation of all traffic on the railroads. It is a crime for which no punishment is sufficient, and preventive measures alone can do any good. Civilization produces new conditions and new problems. These make necessary new legislation, or the whole fabric goes to pieces. The only agency that can deal with this dangerous condition is the government at Washington. Two warnings, such as we have had, ought to set in motion forces that will frame measures for the protection of society against strangulation or volcanic eruption. One of two things is necessary—the creation of a commission which can force arbitration and enforce its decisions, or the absolute control of the railroad industry by the government. There is just as much right for the government to control the transportation of bread as of letters, of men as of newspapers. Any time this is expedient, at some times it is a necessity. For men to take advantage of a national or an international crisis to put the country at their mercy, is hardly less than treason. The Adamson law which has been declared constitutional by the Supreme Court, in a 5 to 4 vote, is only a beginning of effort to solve the problem.

On a recent visit to New Orleans, the writer found the pastors and their assistants busy in preparing for the entertainment of the Southern Baptist Convention in May. Pastors Jordan, Moore, Baker, Robertson and Boggs, together with Mr. C. A. Ramsey, general secretary of the entertainment committee, held a conference on Monday to perfect plans for the convention. Mr. Ramsey, though an active business man, is putting in every possible minute working for the convention. Dr. Robertson, general chairman of the entertainment committee, is an efficient executive. With Dr. R. L. Baker, pastor of the First church, we had the pleasure of meeting ex-Governor Heard, of Louisiana, who will deliver the welcome address. We found the Athenaeum (which is the auditorium of the Young Men's Hebrew Association) a large, comfortable, well-lighted and well-ventilated convention hall. It is, in our opinion, large enough to accommodate all the delegates without crowding, as it held 3,600 persons when Mr. W. J. Bryan was last in New Orleans. It is expected that the book exhibits will be placed in the basement of the Athenaeum, it being deemed unwise to put them in the Y. M. C. A. building, five blocks from the Athenaeum. Further information may be obtained from Rev. B. P. Robertson, 406 Audubon street, or from Mr. C. A. Ramsey, 341 Carondelet street, New Orleans, La.

Engage your room in New Orleans early for the convention. Write to Rev. B. P. Robertson, 341 Carondelet street, telling him what you wish.

Rev. R. L. Baker, pastor of the First Baptist church, New Orleans, is to have Evangelist Joshua Gravett, of Denver, assist him in a meeting soon.

Rev. Tom Tomlinson, who has been attending the Seminary at Fort Worth, expects to spend the summer in Mississippi, and will be glad to spend the time holding meetings.

Atlanta Baptists have undertaken to pay the \$90,000 debt on their hospital as their part in the half-million debt-raising campaign. They also talk of adding another \$100,000.

This week and next will be published in The Record the apportionments for home and foreign missions. See what yours is and see if it cannot be in the hands of Dr. Lawrence by April 30th.

The agricultural department at Washington is wisely urging the raising of food crops this year on every available acre of ground, in view of the high prices and the probability of war. As much will depend upon the production of the common necessities of life as upon the output of ammunition.

It is said that one strike, that of anthracite coal workers, cost \$120,000,000, and that the total losses in one year have amounted to more than a billion dollars. That is as if it were carried out in ships and sunk in the ocean. Surely there ought to be some government insurance against a loss like this.

The Water Valley Baptist Sunday School gave \$110 last Sunday for missions. The men's Bible class, which is only fifteen months old, gave \$51 of this amount. Pastor A. A. Walker and his people are rejoicing together over this offering, which is the largest by \$23 ever given by the school at one time.

"Random Remarks" is the title of a booklet by J. W. Porter, D. D., LL. D., which hardly does the work justice. The remarks are very much to the point and with decided incisiveness. It is on many of the most practical truths of our religion, expressed in brief paragraphs which you can read when you are tired and be refreshed and invigorated.

The pastor at Elkins, W. Va., has seen three hundred added to the church in three years, most of them by baptism. He had last year Evangelist T. T. Martin and two of his assistants. This year he had E. J. Eisenhower and Sam Rabor, also of the Blue Mountain evangelists. There were 118 professions of faith. There is no other Baptist church in the county.

What one good citizen can do to help preserve the morals of a community is shown in the conduct of Deacon Abner Polk, who prevented a street dance in Hattiesburg by assuring the mayor that he would get an injunction and spend \$1,000, if necessary, to stop the dance. That was enough; they didn't have it. In Jackson, the Lord prevented the dance on Friday night by sending a rain, but it was carried out on Saturday night. A poor way to honor returning National guardsmen!

BUDGET NOTES.

I am preparing some literature on the subject of the budget, which will be ready for distribution in a few days. Any pastor or church worker who wants to study the budget question may write to me for the printed information, or I will be glad to write you personally and answer any question that may arise in your own local situation. In other words, I want to help you in the solution of your church financial problems, and don't hesitate to call on me.

I am open now for engagements to visit churches in the interest of the budget work. Even though you may have your financial plans in operation for the current year, and would not want to consider any change for the present, yet in order to thoroughly understand the budget plan, and be ready to adopt it another year, it might be well to have me lay the whole matter before your deacons and official force for study and consideration as early as possible.

It is very gratifying to see the interest manifested in our budget plan wherever I have explained it. There is no doubt but that the churches will co-operate in the plan readily when they understand it.

N. T. TULL.

Jackson, Miss.

THE BUDGET PLAN—GOD'S PLAN.

H. Boyce Taylor.

The writer is an old-fashioned Baptist. He believes that the Bible is God's revealed will to men and that as such it is "the only and all-sufficient rule of faith and practice" for Baptists. To him, the Bible is the first, last and only court of appeal. Expediency, efficiency, unification, economy, and all the other arguments in favor of the budget weigh mighty little with him unless back of them all there is a "Thus saith the Lord." In making his plea as the chairman of the "Unification" committee before the General Association at Jellico, for the adoption of their report, the first reason assigned therefor was that the budget plan is both Scriptural and Baptist.

Since the objection has been made against it recently that it is not Scriptural, the writer may be pardoned for giving his reasons as to why he believes that the "budget plan" is God's plan of finances.

The budget plan, as adopted by Kentucky Baptists, means the pooling of all the benevolences of Kentucky Baptists, including home and foreign missions, and contributing to all together, each receiving its proportionate part of every dollar given, instead of the haphazard, slipshod, uncertain, high-pressure method of special appeals and special collections for each object separately. The writer goes beyond that and believes in a single budget for the local church and all other denominational interests. His church so practices. All contributions to Sunday School, B. Y. P. U., and in the church service go into the hands of a common treasurer, and are divided half and half—half for the local church and half for benevolence outside of the local church.

We believe that plan is eminently Scriptural for the following reasons:

1. That was God's plan in the Old Testament. The tithes went into the storehouse—a common treasury—and all supported by the tithes were paid out of this budget. Every appeal to bring the tithes into the storehouse is an appeal for the budget. There were designated gifts in the Old Testament, like gifts for building the tabernacle or building the temple; but not one cent of the people's tithes went for any of these special appeals. They were offerings in addition to the tithes. The tithes all went into the budget and were used for the ordinary expenses for which God said tithes should be used. So ought it to be today. There ought never to be any special appeals for any items of the budget. The special appeals ought to be for the out-of-the-ordinary things, like building a new church or something that is not included in the budget. Days of backsliding in Old Testament days always brought neglect of their budget; but when the revivals came, how the funds rolled into the budget treasury.

2. The New Testament churches gave on the budget plan. In Acts 2:44, it is said, "And all that believed were together, and had all things common." The very next verse shows that that was not a common ownership, for it speaks of "their possessions." They would have had no possessions to call theirs, if there had been a common ownership. That was a common treasury out of which all needs were met, or what we call a budget. Again, in Acts 4, it is said that they had all things common. The context again shows that that was not a community of goods, so far as ownership was concerned, but a common fund for all their contributions, out of which all needs were met. Out of this fund were paid the needs of widows, the poor, the preachers, and later on, of the missionaries who were sent to Samaria and elsewhere. There were no designated gifts nor special appeals for special objects in these days when spiritual power was highest in the Jerusalem church. The property was sold, if necessary, and the money brought and laid undesignated at the apostles' feet, and distribution made to every need of every character as it arose. That is the spirit and purpose of a budget. The Jerusalem church worked that plan successfully in the post-Pentecost days.

There was a special appeal for the poor saints of Asia sent to the churches in Europe, just as there is an appeal for the poor saints of Europe sent to the churches of America, but that was not a perennial matter, but a special offering, just as it is today. But even in that, Paul tells them to do it systematically and not by the collection plan. "Let every one of you lay by him in store as the Lord has prospered him, that there be no collections when I come." Paul was against the high-pressure collection even in the matter of special offerings. Collections are not Scriptural.

3. The budget plan is God's plan, because it is the only plan that gets the eyes of the giver off of men and teaches them to give to God.

As long as subscriptions are taken for the pastor or collections for the poor or pledges for the various missions, men's gifts will be more or less influenced by their likes or dislikes of the objects for which funds are solicited. But when all the benevolences and the home church needs are pooled into one common budget, then the needs of the Master's cause can be presented as a unit and men can be taught to honor God with their substance by bringing the first fruits of all their increase into God's storehouse, the church treasury. Then, and not until then, can we teach our churches that they are not giving to the pastor or the sexton or some special missionary, but that they are giving to God, and that all the needs of God's house and God's servants are being met out of the funds in God's treasury.

The reason that so many of our churches and so many of our people give in such niggardly amounts to the various interests of our Baptist work is because the appeals are made for some special cause, and men know nothing about that cause, and give little, or nothing, to it. If our churches would only adopt the budget plan of finances and after much earnest prayer for the Holy Spirit's guidance agree upon one budget for the year for all objects, to which they believe God would have them give, then a mighty appeal can be made by the pastor and deacons to every member of that church to give to God each first day of the week as God has prospered them. When Baptists get to giving to God instead of to men and things, church finances will be easily raised. The curse of the special appeal is that it gets men's eyes fixed upon men or things instead of upon God. The most Scriptural thing about the budget is that, just like they did in the church at Jerusalem, it includes all the needs of all the interests of the Lord's kingdom in a common fund, and then appeals mightily to men to give to God for the support of His work. Men sell property to give then, because it is giving to God and to all God's work at once. That is the appeal of the budget.—News and Truths.

THE HEART OF THE GOSPEL OF JOHN—FIVE GREAT WORDS

John T. Christian, A. M., D. D., LL. D.

LOVE; OR THE FOUNDATION AND FRUITAGE OF THE BELIEVER.

II.

John begins his gospel with a declaration of the sacrificial work of Christ. "Behold the Lamb of God that taketh away the sin of the world" (1:29). This was the appointed Lamb of God who was expected in the Person of Christ. The idea of sacrifice is inherent in this word. This was the Lamb who was to make an atonement for the people by his vicarious sacrifice. The margin has the idea of bearing the sin of the world. He takes upon himself the sin of the world that he might bear it. Both ideas press the thought of the atonement. In the first the cancelling of the guilt is conceived of as a removing, a doing away of sin, an abolish-

ment of sin; in the second, as a bearing, or an expiation of sin. The purpose of the Lamb of God is to take away sin, that sums up his vocation.

The next instance is: "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body" (2:19, 21). The thought, according to John, is no other than this: Kill me, and within three days I will rise again. It contains a challenge to these excited enemies. When Israel put Jesus to death it destroyed the house of God. No other interpretation of this passage is tenable. It refers to the death of Jesus Christ for men.

The third reference is indisputable: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (3:14-17). The word "lifted" is used by John in some other places referring to the death of Jesus. Then said Jesus unto the Jews: "When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself" (8:28). "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (12:32, 33). These passages all refer to His elevation on the cross.

Thus in the very beginning of His ministry did Jesus have reference to the cross. "In a well known picture, a modern painter has given us an imaginary incident in the youth of our Lord. It is the carpenter's shop. Boards sawn for use are propped against the walls, the floor is strewn with chips and heaps of sawdust, various tools mingle in the confusion, or are placed in the rack ready for use. Mary is kneeling close beside the Christ, the level rays of the setting sun strike through the casement, and as the young carpenter draws himself to his full height and extends his arms, a shadow as of one crucified is thrown on the opposite wall. Mary, at least, sees that shadow of the cross. The shadow of the cross rests on all of the incidents and words of his public life. Nowhere does the sun of his life shine in a clear sky. The darkness is denser here and thinner there, but it is everywhere; 'as the twilight creeps noiselessly into evening's sunny nooks, and quietly masters all the land without the winnowing of its silken wing being seen or heard.' Calvary is a low hill; but it casts a long shadow" (F. W. Meyer).

This uplifted cross is the attraction of the whole world. Some years ago, at Willett's Point, New York, Captain King, of the United States army, made an interesting experiment. He took an old gun sixteen feet long, wound it with ten miles of copper wire, and then connected it with an electrical battery. The result was astounding. The old

gun, used to repulsion, the synonym of destruction, only useful when opposed to great forces, had changed its character completely. It now exhibited wonderful attractive power. The cannon-ball that once whistled from its mouth now, by an irresistible force, leaping toward it. The iron and steel which it used to repel were now enticed. In short, Captain King found that the disused gun was the most powerful magnet in the world.

"It soon became one of the sights to see cannon-balls, which no man could lift, rise from the ground to the muzzle of the magnet, and it did not take long to find out that this wonderful magnet had a lifting power of twenty-two tons.

"One of the most interesting experiments was to place a soldier about a foot from the muzzle of the gun, and then turn on the current. Great iron spikes would jump from the ground and attach themselves to the silent soldier, who bristled with them all over like a metallic porcupine. Even great cannon-balls would leap up and hang on him. There he would stand, holding up a much greater weight than he could ever possibly lift, and all with no conscious expenditure of strength. This, which was the natural, seemed the most wonderful part of the scene, and always impressed visitors." So the cross becomes the magnet of the entire world. It will bring all men to Jesus.

There is nothing equivocal in the passage, "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep" (10:10-11). That this was no mere hypothesis is made clear further on. "Therefore doth my Father love me, because I lay down my life, that I might take it again. This commandment have I received of my Father" (vs. 17, 18). The death of Christ was the aim of His life. The laying down of His life was not an accident in His career; it was His vocation; it is that in which the divine purpose of His life is revealed.

In Palestine, at any moment, sheep are liable to be swept away by some mountain torrent or carried off by hill-robbers, or torn by wolves. At any moment their protector may have to save them by personal hazard. The shepherd king tells us how, in defense of his father's flock, he slew a lion and a bear. Every hour of the shepherd's life is a risk. Pitiless showers, driving snows, long hours of thirst—all this he must endure, if the flock is to be kept at all. So Jesus gave His life for the sheep. If the Shepherd had not sacrificed Himself, the sheep must have been the sacrifice. The suffering of Christ was death. But the suffering from which He redeemed us by death was more terrible than death. The pit into which we should have been lost forever was the pit of selfishness and despair" (F. W. Robertson). He leaves heaven, his home, and becomes man; teaches, suffers, dies, that He may find His lost ones.

That is a very striking passage where Jesus refers to the unconscious testimony of the high priest. "And one of them, named

Caiaphas, being the high priest for the same year, said unto them, Ye know nothing at all. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation should not perish. And this spake he not of himself; but being high priest that year, he prophesied that Jesus die for the nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad" (11:49-52). This was the testimony of infidelity. Dr. John Hall, in one of his sermons, compared the attacks of infidelity upon Christianity to a serpent gnawing a file. As he kept on gnawing, he was greatly encouraged at the sight of the growing pile of chips, till, feeling pale and seeing blood, he found that he had been wearing his own teeth away, but the file was unharmed. These Pharisees thought that they were destroying Jesus, while in reality they were destroying themselves and their nation.

"Thus Caiaphas was at this moment bilingual. He pointed out his impious and cruel purpose of rejecting Christ which he had conceived in his mind; but gave his tongue another turn, so that he would at the same time utter a prophecy in ambiguous words. It was God's will that a celestial oracle should issue from the pontifical seat" (Calvin in loco). "Caiaphas and Pilate condemned Jesus; each, however, gave a testimony foreign to his own meaning; Caiaphas in this place concerning the sacrificial death of Jesus; Pilate concerning his kingly office, in the title of the cross."

The twelfth chapter contains a number of allusions to the death of Jesus. There is the corn of wheat which, unless it fall to the ground, dies, abides alone, but if it die it bears much fruit (12:24), a figure which is meant to depend directly upon the death of Jesus. There was the sense of the approach of that dreadful hour of the crucifixion which struck dark and cold upon the Savior's blood. "Now is my soul troubled, and what shall I say? Father, save me from this hour. But for this cause I came unto the world" (v. 27). It was the great crisis in his life, the hour of death, the resurrection, the glory. It was the hour when he drained the cup to its very bottom.

As John began his gospel with a reference to the "Lamb of God which taketh away the sin of the world," he closed it with a prophecy in regard to the sacrificial Lamb. He gave the same key to his life at the end that he did at the beginning. "But though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom is the arm of the Lord revealed?" (12:37, 38).

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EDITORIAL.

ONLY IN THE LORD.

It is almost a commonplace axiom that it is useless to give people advice about getting married. You say people are going to get married to suit themselves and not other folks. Not so sure about their suiting themselves. They may not suit other people or conform to their suggestions, but that does not mean that they are sure to suit themselves. From the number of divorcees, it would seem that a good many people do not suit themselves. If memory is not at fault, the number of people who seek divorce after marriage is about one-fourth or one-third. This would seem to indicate that there is something fearfully wrong with the matrimonial market. And yet people keep on marrying, and keep on getting divorcees. Beside those who seek and secure divorcees, it is no doubt a fact that many who remain with the marriage tie unbroken, live in a degree of unhappiness, kept from open rupture by desire to avoid the disgrace and through consideration of the children who have come into the home and are still dependent upon the care of father and mother.

Now these conditions are not going to be remedied by divorce laws, though law might restrain some who respect no other restraint. The evil must be corrected at its source, and not by legislating against effects. It is too late after the mistake is made to try to dam the stream of calamities which is pouring itself through wrecked or maimed lives. A wonderfully wise man a long time ago said about marriage under certain conditions, "Such shall have tribulation in the flesh; and I would spare you." He may have been a bachelor, or he may have been a widower, but one thing is sure, he spoke as the Lord taught him. This same man said about marriage that it must be "Only in the Lord."

This has been generally interpreted to mean that a Christian should marry only a Christian. This much is true; but it is not all the truth. It means also only as the Lord shall direct and approve. Nobody who is a Christian has any right to marry a person who is not a Christian. To do so is to violate the command of God and to introduce a train of evils. We cannot transgress

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a commandment of God without bringing suffering and sorrow upon our hearts. This does not mean that marriage to an unbeliever is invalid, but that it is contrary to the will of God and the forerunner of evil. Many experiences are a demonstration of this. But the point which we now insist upon is that marriage is a matter about which the will of God should be sought and in which His will should be decisive. To have any meaning, this action should be taken before attachments are formed or marriage arrangements made. Parents should pray for their children to be guided in this matter about which they themselves are so helpless. Young people should make it a matter of serious and earnest prayer before the heart is in any way committed. It is not worth while to make all arrangements and then ask the Lord to bless and direct. There is no earthly matter of so much concern; and hardly any relationship which has as much to do with shaping the eternal destiny of souls. If anything in one's life should be wholly subject to the will of God, surely this most vital and important step should be taken "only in the Lord."

A PRAYER WAVE.

We speak sometimes of things being "atmospheric." It may be a disease or it may be a healthful revival. When they move silently, without our knowing the originating cause or the means of spreading, we describe them as atmospheric. Again, things are said to move in waves. This last term is not simply a popular method of describing a condition or a movement, but a strictly scientific term, for it is common to speak of sound waves, of heat waves, or light waves. It describes a general condition in which activity is regular, rythmical and widespread. Is it something of this that Jesus had in mind when speaking of the mysterious working of the Holy Spirit, He said, "The wind bloweth where it pleases, thou hearest the sound thereof, but canst tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."

This seems to correspond with the condition spoken of in the early chapters of Genesis, back in the beginning of the world's history, where it is said, "Then began men to call upon the name of the Lord." What occasion there was, what special manifestation of His grace, what calamity that evidenced His displeasure, who was the preacher, whether there was any or whether there were many conducting an evangelistic campaign, what results were obtained, there is no way now of finding out. The only thing that is preserved for us in the record is the simple statement, "Then began men to call on the name of the Lord."

It seems certain that there was a great awakening to prayer, and, that whatever the occasion or results, that God was behind it and in it all and in some way must have been revealed. It seems to have been a time of growing wickedness. Men had relaxed their hold on Him and had forgotten His name. Like a single fossil preserved out of the cataclysm of centuries to tell something

Thursday, March 29, 1917.

of an otherwise forgotten period, this sentence about prayer stands out. What would have become of the world but for this wave of prayer? By this means there seems to have been preserved a godly seed. Out of the wreck of all the past there comes down the line of men who in the midst of all but universal wickedness preserved the knowledge of God and faith in His promise for the future. A remnant escaped the whirlpool of sin and the visitation of God's wrath. You will read of Seth and Enoch and Noah and Abraham, a few names that shine like stars out of the inky night. From beyond the flood there floats to us this message from the darkness that men prayed.

This is still our hope in the midst of the confusion of our times. Men may pray. There has not been a time for half a century at least when the need of prayer was more evident. If men should come together in prayer before the throne of grace, it is not likely they would come together in armed conflict. We need now to pray that out of this awful carnival of blood there may come the fruit of righteousness, that these conditions may be the birth-throes in the progress of God's kingdom. Or is it possible that there shall settle upon us the spirit of stupor and the hardening of heart? The later prophets of Israel felt the hopelessness of their task and lamented the blinding of men's eyes and the making dull their ears so that the judgments of God should be visited upon them. Even the New Testament prophets quote often the despairing message in the sixth chapter of Isaiah. Shall we have an awakening to prayer or a summon to judgment?

NOTHING BY PARTIALITY.

By this expression in Paul's first letter to Timothy, there is laid down a fundamental principle of gospel obedience. He evidently felt the great importance of it by the way he introduces and urges it. "I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without preference, doing nothing by partiality." It is with all the solemnity of a covenant oath that he speaks the charge. He insists that the duties enjoined in this epistle are to be accepted as equally binding and discharged with impartial and undiscriminating faithfulness. There is to be no distinction made in their observance. All of them are to be kept and all of them obeyed equally.

The reason for this is not far to seek. For to choose what we shall obey and what we may disregard, refuse or omit, is to be essentially disobedient. There is no option in obedience. To set one command above another, to accept one and discard another is to refuse obedience. To obey only such as we like is not to acknowledge the Lordship of Jesus, but to set up our own will as supreme and final. It would be easy to deceive ourselves by imagining that we were obedient because we conformed to the commandments that pleased us or were convenient for us. Somebody started the maxim, "He

will be Lord of all or He will not be Lord at all." Somebody else said:

"We compound for sins we have a mind to, By damning those we're not inclined to."

Unconsciously, we drift into the habit of exercising preference in the emphasis we put upon certain duties. It is easy and becomes common to magnify the Scripture commands which we have fallen in with and correspondingly difficult to live up to some we have fallen out with. As Baptists we condemn the disposition of people of other denominations to minify duties which to us seem expressive of the essence of Christian faith. We cannot understand the refusal of men and women to follow Christ in the ordinance of baptism which so clearly sets forth the fundamentals of the gospel and the essentials of Christian experience—death to sin and life to God. We cannot sympathize with the disposition to discount the truth and the ordinance by saying it is "not essential." Surely this is one of the things that ought to be observed without partiality.

But we may be in danger of discrediting some other duty or discriminating against a truth which as truly finds a place in the word and should find a place in our lives and service. It is not an uncommon thing to find people who are enthusiasts along special lines of Christian doctrine or duty who seem callous to other kinds of work. No man has a right to ignore other forms of service in pursuing his own specialty. The same chapter (Ro. 12) which speaks of specialization in service, also cautions against exclusive concern for that part of the work. Thus Paul says, "Whether prophecy, let us prophesy according to the proportion of our faith; or ministry, to our ministry; or he that teacheth to his teaching; or he that exhorteth to his exhorting." But he had just said "to every man * * not to think of himself more highly than he ought to think. So we who are many are one body in Christ."

Again, among the churches and the members of the same church, it is common to see those who are strong on certain lines of service and indifferent on others, though both are equally required by the word of God. Men come to be known as enthusiasts for foreign missions to the exclusion of other forms of service. Or on the contrary, some exclude from their conception of duty the work of foreign missions; or some will be absorbed in the orphanage, or a hospital, or a college; or others will exclude one or more of these from their catalogue of duties, simply saying they could never be interested in this or that, or that one or more of these somehow does not appeal to them. As if the privilege were ours to dismiss with a wave of the hand any obligation which God had laid upon us.

Now it is to cure just such a misapprehension that a budget plan of offerings is introduced into our denominational work. It is for the purpose of putting them all on the program of work and apportioning them according to a schedule that will bring each to its proper place of service in the kingdom. The man or the church who doesn't like the

budget is in all probability the one who needs it most, because of a one-sided development. In a great war there are many departments of the service to be looked after, brought into action, developed into efficiency and kept in proper relationship with all the rest. There is the infantry, and cavalry, and artillery, and navy, and engineering, and commissary, and air corps, and signal service and board of strategy, etc. Each of these must function properly or the whole suffers and may fail utterly. So in our work for the kingdom of God, every member is to share his interest in every department of the work, and the budget plan permits him to do this in an effective way. We are members severally one of another, and it becomes us under the eye "of God and Christ Jesus and the elect angels to observe these things without preference, doing nothing by partiality."

MISSISSIPPI WOMAN'S COLLEGE.

Dr. Spillman, of the Sunday School Board, gave us a delightful talk last Monday morning. He is the right man in the right place.

Miss Eddieth Alma Morris of Pascagoula, gave her graduating recital in piano Friday night, assisted by Miss Lucile Williams, who graduates this session in expression. Miss Eddieth is a niece of Miss Mittie L. Morris, of the department of Latin. The recital showed the result of splendid training and close application, assisted by natural talent.

On Thursday last, Misses Garnett, McLean, Morris and Ervin, of the faculty, acted as judges in the Lamar County Field Meet at Baxterville. On Saturday, Mrs. P'Pool and Mrs. Tynes were judges in the meet at Prentiss.

Mrs. P'Pool and Miss Dorothy P'Pool gave last week an expression recital in Meridian, of which the papers spoke most highly.

Miss Annie Cook has just returned from Macon, Ga., where she attended the Southern Home Science Association.

The editors of the Pinebur, the college annual, have finished their work, and they say they will have the most creditable annual yet produced.

J. L. JOHNSON.

MINUTES WANTED.

Will the brethren please read this letter from Dr. Burrows, and respond immediately? My Dear Dr. Lawrence:

I began this morning tabulating Mississippi, and had a case of heart failure (mentally) which impels me to say that if I cannot get some of these missing minutes the State will show an awful slump. The first block of ten are by no means encouraging, and it does not look as if there was going to be any improvement. Is there not need of a uniform associational letter? From my records I can help in some particulars, but not in most.

This is the way it stands today. There are blank lines for these and in each case I have been diligent in writing but get no reply: Lauderdale, Lawrence County, Kosciusko, Leaf River, Pearl Valley, Perry, Tombigbee.

LANSING BURROWS.

Americus, Ga.

APPLICATION FOR MEMBERSHIP IN A NEW TESTAMENT CHURCH FOR THE FIRST TIME.

One who has never been a member of a Baptist church applies to a Baptist church for admission to membership in that church. This church does not want to receive to its membership any one who is not saved from condemnation to justification. It wants to believe that the applicant has been justified by God, through faith in the blood of the crucified Christ. Hence the applicant is asked to make a statement, in which he gives some of the reasons for believing that Jesus is his Savior. If the church deems these reasons satisfactory, it votes to baptize the applicant and to receive him to membership. Peter said, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" The Holy Spirit said, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." The first of these quotations shows that Peter secured the consent of those who were with him before those who had received the Holy Spirit were baptized. The other quotation shows that those who were added to the disciples were baptized before they were added, and that they gladly received Peter's words before they were baptized. We see from this that the church to which application is made enters into judgment as to the fitness of the applicant for baptism and for membership. Paul said to the church at Corinth, "Do not ye judge them that are within?"

It is the duty of every member to report to the church of which he is a member any known unchristian conduct in himself or any other member. As long as there is no such report made, this is a tacit statement that in the judgment of every member, each member is living a consistent Christian life. So that each member is constantly judged by every other member as worthy of membership, until a report is made that some member is living in a way that does not become one, who professes to belong to Christ.

Every one who applies to a Baptist church for membership should believe he has repented, and he should be willing to give these reasons so as to satisfy the church to which he applies that he has repented. John the Baptist said to the Pharisees and the Sadducees, who wanted to be baptized of him, "Bring forth therefore fruits meet for repentance."

This shows that the first Baptist preacher that this world ever saw, required of those who applied to him for baptism, to bring proof that they had repented before he would baptize them.

Every applicant for baptism and membership should be a believer in Jesus Christ as his personal Savior and Lord. When admitted to membership, he should strive to live every day, every where so as to keep every requirement of the church to which he belongs, believe all the time that he has been twice born, that he is a child of God. The church, whose members do this sincerely, is a strong church.

J. R. SUMNER.

Water Valley, Miss.

WHO IS RESPONSIBLE?

I have in mind some things about The Record that ought to have been said twenty-five years ago, and some things that ought to be said now. The only reason I have to offer for saying them is the interest I feel in the work the paper is doing and should do and which it alone can do. I have been reading and paying for it for nearly forty years. My children, some of them, have been reading it for twenty-five years, in their own homes. My grandchildren are now reading it, and I hope that those who come after them will continue to read it as long as it is worth reading. What I shall write in this brief article will not be for the purpose of censuring or even criticising any individual on earth, but simply to state some facts and some ideas about its past and what its future management should be.

To my mind, it has been the most useful single instrumentality of all the agencies or helps used by the denomination since its establishment. The cause of missions could hardly have lived without it. The only college the denomination owned when the paper was started was gasping for life and would have perished if The Record or some other similar force had not been brought to its help. The other institutions which the Baptists of the State own and are supporting would never have been born, but for what The Record had done in the way of the cultivation and building up of the sentiment that gave them life.

More good men have sacrificed their time and means in order to keep it going than have had a similar sacrifices for every other cause put together. It was established by Brethren Gambrell and Martin, two among the strongest men that Mississippi ever had in it. I don't know just what the results were to them, pecuniarily, but I know that they both had to live on money they earned outside while they gave to the denomination a good and useful paper every week. I have an idea that they lost money besides the time they gave. Those who succeeded them fared no better, but rather worse. Doctor Hackett gave to the paper for years the best energies of a great mind and heart. I don't know that he has ever told any one how much money he lost, but I do know that he lost money every year while giving the best years of his life to a denomination that ought to have shared the burden he carried. Following his work, Brother Bailey spent twelve years at work on the paper and I have it from a source that I regard as authentic that he lost everything he put in it in money, which was considerably more than five thousand dollars. The interest on this for the twelve years it was tied up in The Record would have doubled the amount, or would have found him at the expiration of that time with more than ten thousand dollars if he had only earned a living at any other employment. Brother Bailey is said to be a man of fine business qualities and he is a man of lovable spirit, and writes well beside.

Why have these brethren lost money? Simply because many of the people who read the paper did not pay them for it. They

never have paid it. I have been told that the amounts on their books, past due on subscriptions, sometimes ran as high as seven thousand dollars. Some parties were six to eight years behind, and many of them are still behind. I learn that some of these subscribers were preachers. Many of them were teachers and were prominent in the churches to which they belonged. It is hard to believe that any one who claims to be a Christian would treat another that way. The dictionaries tell us that a Christian is one who professes the religion of Christ. To profess to be is one thing; to be certainly means that one who is, is honest. I don't wonder that we frequently hear the remark that people are losing confidence in Christianity. It is a sad thought to me that the world is full of that sort of Christianity. It is sadder to know that our churches have no standard or standing in such matters.

I do not know what the present status of the paper is, financially. I do know that no business on earth can maintain itself with the methods that have been employed in the management of The Record, in the past. It is my impression that it is being managed about as well as it ever was. Its present editor is giving, weekly, to its readers some of the very best things I have seen from any source whatever. An old reader of the paper, in speaking of him several days ago, said he is as good as the best. I care not how able he is nor how good a financier. If the past methods continue to prevail in its management, I predict that he will lose every dollar he has in it and all the time he gives or has given to it.

Why should the Baptists of Mississippi give thousands of dollars to everything else that they foster, and leave the paper which is the very life of all of them to live or die, on the shoulders of a few who have no more at stake, as individuals, than any other of the brethren of the State? Apart from what individuals have suffered, it is a fact that the paper has made no progress in size or appearance because of the material in it or the work done on it. Progress in missions, progress in education, in church buildings and in everything else while the paper struggles on for years, barely able to live at all. The manner in which this great denominational asset has been managed, in the past, as a business proposition, for genuine, unadulterated, continuous inexcusable awkwardness, places it where it ought to "take the cake."

The denomination should own it. Place an editor at the head of that department, a business man at the head of its business, and place one of the strongest men in the State in the field to press its claims upon the people. Pay those who are at the head of these departments a salary that would justify them in giving all their time to their work. It ought to be in twenty thousand homes in Mississippi. It is needless to say that if this were done, the paper would be more useful and every interest dependent on its success would gain by the change. It would be the best money ever spent in the cause of missions and education.

Yours sincerely,
L. E. HALL.

MEXICAN WORK IN TEXAS.

J. G. Chastain, Missionary.

An effectual door has been opened to us among the thousands of Mexicans in Southern Texas. The writer has spent the three winter months laboring among these people in and around Houston. We held our first meetings in one of the American churches, but the outlook was so favorable that the Baptist City Mission Board of Houston pur-



Mexican Baptist Sunday School, Houston, Texas.

chased a choice lot and erected for the Mexican congregation a chapel, the Mexicans themselves doing most of the building free of charge.

There are more than sixty Mexican families within easy walking distance of the chapel. Some of them own their own homes; others have bought land and are building. This insures permanency of the work. I have found more than a dozen baptized members, one of whom is a Baptist preacher fully competent to take charge of the congregation, and has done so without receiving salary from any board. We have organized a Sunday School with forty students; Bibles, song books and other needed literature have been provided. These people are poor and some of them out of work, yet on last Sunday they gave \$15 for Christian education, and the money was sent immediately to the board at Dallas. The little Mexican congregation at Alvin, near here, recently gave an equal amount to the same object, and in each case an important part of the money was contributed by children and poor washerwomen. I made a special effort to have every person present give his part and they did so, esteeming it a happy privilege. I think a special effort should be made to establish among these people a self-sustaining and self-propagating work, and if we are to do this our success will depend largely on the way we start out.

We are all grateful to our wealthy brethren, who by their liberal contributions to missions, have so nobly saved the situation many times in the past. I feel sure they will continue to help in this hour of sore need. But if our boards are to go up to the May convention, free of debt, they must have also the support of the rank and file of the membership of our 25,000 churches in the South, the poor as well as the rich. If the pastors of all these churches will see to it that every member, rich and poor, does his full duty, our triumph will be glorious, God's cause advanced and we shall all be happy. But the time is short; "the King's business demands haste."

SUNDAY SCHOOL LESSON

DR. M. O. PATTERSON.

Lesson for April 8.

JESUS RAISES LAZARUS FROM THE DEAD.

John 11:17-44.

Golden Text—"Jesus said unto her, I am the resurrection and the life" (John 11:25).

I. Jesus Seen from Three Angles.

In this last and greatest miracle, the gospel writer brings before us this marvelous Personality from three angles of vision, making the most tremendous appeal ever to blinded hearts to believe on Him as the Messiah the Son of God. We see Him in the light of (1) what He taught; (2) what He did; (3) what others thought of Him.

1. **What He taught** (vs. 17-27).—Study Jesus through what He taught in performing this miracle. "Thy brother shall rise again" (v. 23). This was the response to the piteous plea of a broken heart: "If Thou hadst been here my brother had not died." What does He mean? Martha understands Him to mean the general resurrection. She believes vaguely that the Master might pray for her brother and be heard of God (v. 22); but she little thinks of identifying Him with resurrection power. This is exactly what He teaches that broken hearted sister. Thy brother shall rise again now because "I am the resurrection and the life; he that believeth on me, though he die, yet shall he live." Jesus means the impossibility of spiritual death to those who believe on Him; doubtless also that ultimate quickening of the body at the resurrection. But in the case of Lazarus He means not only the impossibility of spiritual death, but the immediate quickening of his decaying body. "And whosoever liveth and believeth on me, shall never die." No spiritual death to Him who sustains the living relationship to Him. O glorious truth!

2. **What He did** (28-44).—That is a tremendous claim just made by Jesus: "I am the resurrection and the life." It is rather disastrous to one's cause to make claims which cannot be vindicated. Only this week in South Mississippi, according to newspaper reports, the "Holy Rollers," a religious sect, were making some wonderful claims for themselves. They proposed to vindicate those claims by drinking deadly poison without harmful effects. The facts were as follows: (1) Claims made; (2) poison taken; (3) funeral next day. It is ever so with imposters.

Will Jesus be able to vindicate His claims? He said He is the resurrection and the life. He stands at the open grave; the stone is rolled away. Gathered about Him are friends who hardly understand what He is about to do (v. 39). Gathered about Him also are His enemies. If He fail in His undertaking it will work disastrously to His cause. Listen to those majestic, quick words, "Father, I thank Thee that Thou hast heard me; and I knew that Thou hearest me always; but because of the multitude that standeth around I said it, that they may believe that

Thou hast sent me." The Pharisees charged Him with blasphemy because He made God His Father. Will the Father endorse that claim now? "Lazarus, come forth. He that was dead came forth." "O death, where is thy sting! O grave, where is thy victory!" Thank God for the victory through Him who is the resurrection and the life.

3. **What others thought of Him** (vs. 15, 27, 45-53).—Nothing is said of the immediate disciples at the raising of Lazarus. But they were there. Jesus was glad of the death of Lazarus for their sakes, to the end that they might believe (v. 15). They already believed, but they need to see and know many things yet for the strengthening and development of their faith. These must know in after years that they have not followed "cunningly devised fables," but the Messiah, the Son of God. This is what they thought of Him. This is what Martha thought of Him even before the raising of her brother (v. 27).

We are concerned more, however, with the effect of this miracle upon those Jews who did not believe on Him. Here Jesus makes His most tremendous appeal to unbelieving hearts. Why those groans and tears? Sympathy. Yes, but more than that. It was the hungry cry of His heart over blind, inexcusable infidelity. The effect of the raising of Lazarus on these unbelievers was twofold. **Some of them believed** (v. 45). The evidential value of the miracle was convincing. Some of them believed not and became "secret service" agents for the Pharisees (v. 46). They do not deny that a great wonder has been wrought but instead of discovering the Messiah through the sign, they see only one who is rivaling them. The issue becomes sharper than ever. The sequel to the sign is found in verse 53, "So from that day forth they took counsel that they might put Him to death."

Teaching Nuggets.

1. **About compassion.**—The real meaning of compassion is "suffering with" another. There isn't any compassion where there is not suffering. Jesus suffered with the family at Bethany in their sorrow. No picture of the Savior is more attractive today than Jesus "moved with compassion." His compassion is as real today as when He stood at the open grave. But He expresses it differently now. If men are to behold the compassionate Christ, they must see Him in my life and yours. He can express Himself only through us. Does He? Will we let Him?

2. **About life.**—How many of us would like to live forever? Suppose the elements of decay in the human body could be arrested and one could escape physical death thereby. This is positively the program of Jesus for any one who believes into Him. No spiritual death to the believer in Jesus. He shall never die. No physical death, either. Strange fact. We inappropriately call the passing of a Christian death. But Jesus called it "sleep." Paul called it "sleep." He is the resurrection and life. "He that hath Him hath the life."

3. **About unbelief.**—There are two forms of unbelief. One is a condition of heart wherein there is a lack of knowledge of, or

interest in, or indifference to Jesus as Savior. This is hopeful unbelief for which there is remedy. The other is a condition of heart wherein there is positive, determined, willful rejection of Jesus as Savior. This is hopeless unbelief for which there is no remedy. Jesus had to deal with both these then. The same is true now.

SUNDAY SCHOOL BOARD.

The Sunday School Board is proposing a general re-organization of its business forces. Our business this year will go to the half-million mark, and there is every indication that we shall continue to enjoy a large measure of prosperity. With the growing business our responsibility for making more effective our service through papers, tracts and books becomes greater.

The business is to be re-organized around three departments—a bookkeeping and cashier's department, an order and mailing department, and a sales department. Mr. Roger Eastman, who has been for some years the auditor of the board, and for the last few months its head bookkeeper, will be at the head of the first named department. He brings to the board many years of experience and an acquaintance with every part of its work. The second department will be in charge of Mr. M. E. Dunaway, who has been with the board for many years, and who more than any other man is acquainted with the intricate details of its transactions.

The new department, which we have called the sales department, is a venture of the board's to reach its constituency more effectively. We have periodicals on our list which our people need to know about and to use. This is especially true of our papers for young people, "Kind Words" and "Baptist Boys and Girls," the Organized Class Magazine, and some others. Home and Foreign Fields needs exploitation constantly to maintain its circulation and to carry its message to many thousands not now interested. We must also if we are to continue in the book publishing business, find ways of selling the books which we publish. If Southern Baptists are to produce books they must be read. Otherwise their message is hindered. With all this is the work of furnishing to our churches and Sunday Schools the best and most effective supplies.

For this new department we have secured the services of Rev. H. C. McGill, who for eight years has been the business manager of the Baptist Book Concern at Louisville, Ky. Brother McGill is a Baptist preacher who has had extensive practical business experience. He has successfully managed a book store, a newspaper, and a general publishing business. He knows the Southern Baptist people, and especially the needs of the pastors. He will begin his services with the board on April first, and we count ourselves fortunate in securing him. His work, if successful, will mean great things to the board and to its service on the field.

I. J. VAN NESS,
Acting Corresponding Secretary.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader. Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg
 MRS. B. E. KENT, Personal Service Leader. Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer. Jackson

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

Brooksville W. M. S.

On account of the weather, our prayer services were postponed until last week. The programs were carried out as sent and the meetings were well attended. And so helpful and inspirational. These prayer services not only make me want to do greater things for the Master but help me to be a better mother and home-maker. We seem to get closer to God than any other meetings we have.—Mrs. Lois C. Stubblefield.

Enterprise W. M. S.

The March week of prayer was the most helpful and the most enjoyed of any we have ever held. Considering the amount of sickness in the community and the bad weather we had a most profitable week.—Mrs. H. C. Joiner.

Last Call for Delegates!

Please send in your name, sister, if you wish to go as a delegate. This does not insure you a place in the list this time, because the convention meets so near us that many anticipate attending. But the Executive Committee who will choose from the number of names sent, will use wisdom and judgment to have our delegates as widespread over the State as possible.

Some one remarks, "I thought the first six names sent in were to be chosen." So they are, as nearly as we can decide. But the mails are bringing in the names in bunches; and while all are registered just as they come, there must be a decision made since we are limited to twenty-five delegates.

However, we are not limited as to the number of visitors. And since we are so near, let just as many of us as possibly can do so, go and get the inspiration of the great meeting.

We are growing anxious to hear from more Dollar Clubs for the Training School. Some are reporting, but it is time for all to report.

A Little Heart-to-Heart Talk About Our Training School.

Beloved, as this fiscal year draws near the close, your secretary's heart is burdened as it has never been before in regard to our work. I think we will meet our foreign mission apportionment. I am hopeful as to our home mission apportionment. We have already met the smaller gifts to the Margaret Fund, and Training School scholarship.

But we have as a State done so very, very

little toward our enlargement fund—so very, very little, that your secretary does not want to attend the convention unless we come up better during this final month than we have done all the rest of the year put together. There is no reason for this lack. There are numbers of Baptist women and men who can be influenced by Baptist women, who can send us anywhere from fifty to five hundred or a thousand dollars for this cause. There are still greater numbers who can send in from five to fifty dollars. Yes, and be far happier for the sending.

Beloved, a Dollar Club is a mighty fine thing—when we cannot do any better. The widow's mite was a fine thing—for her, because it was her all. But dare you and I depreciate ourselves, and what the Lord has blessed us with, by rendering to Him in this cause, our very least? Are not some of us trying to appease our consciences in this matter by saying, "We belong to a Dollar Club?"

Now will not you who read this, consider it as a very personal message to you, and do your best for the Training School? Will you not take this copy of The Record to your next society meeting and read the message to the members, urging each one to consider it very personal? Will you not take it to your neighbor or friend who is able to do the big thing and lay the matter on his or her heart?

God grant to you, sister mine, the desire and the determination to do your best. In all sincerity and earnestness,

Your secretary,
 MARGARET M. LACKEY.

Laurel, Mississippi,
 March 17, 1917.

Miss M. M. Lackey,
 Jackson, Miss.

Dear Miss Lackey:

For a long time we have had an unusually interesting missionary society in the First Baptist church here.

Our presidents for the past two years have been young women full of enthusiasm, being last year Mrs. Joseph Williams, who gave herself unreservedly to the work; and, this year, Mrs. P. B. Bridges, who is also making a fine officer.

We adopted the circle plan this year, which is working nicely, although it is very little change from the system we already had, working through committees. As the circles meet in the homes, we hope to reach some who would not otherwise attend the meetings. We have twelve of these circles; and, each month, they make very encouraging reports.

Mrs. W. L. Wilson is our Y. W. A. leader, and Mrs. C. M. Leggett and Mrs. Cicero Ferrell are the Sunbeam leaders.

The first Monday in each month we have our business meeting; the second Monday, a lecture. Last year, these lectures were given on church doctrine, by our pastor, Rev. L. G. Gates. This year, Mr. F. Downing, the Y. M. C. A. secretary, will lecture to us on the twelve apostles. On the third Monday we have a program. These meetings are always interesting, as we have quite a number

of capable women. On the fourth Monday, the circles meet in the homes.

We will have the week of prayer for home missions the third week in March.

Our secretary is Mrs. J. T. Mapp, and our treasurer, Mrs. B. C. Rowell.

With best wishes for a successful year's work,
 Yours sincerely,

MRS. A. T. J. WALLACE.

Report of the Young People's Secretary for February, 1917.

This month has been one of work in the office. I have prepared the general and college Y. W. A. programs for Royal Service and assisted in the editing of the other programs. Much of my time has been given to reviewing books for the correspondence course. I have selected some that I think it may be well to use in the course and I hope by next month to have a definite plan to present.

On February 15 I attended a splendid rally of the Y. W. A's of Baltimore. There were about 300 girls present: the good time which they had together will help to unite them in their work for the coming year.

When in New York for a few days, I had the privilege of attending the banquet in the Hotel Astor, celebrating the fortieth anniversary of the founding of the Woman's American Baptist Home Mission Society. There were nearly 900 women at the banquet. Interesting reviews of the work of the past forty years were presented, and Mrs. Brown, their vice-president, gave an inspiring talk looking toward the future. It is interesting to note that Mrs. McIntyre, the young people's secretary of one of the Canadian boards, was present, thus making all English-speaking North America represented at this gathering of workers for Christ.

While in the city I also visited the mission rooms of the Presbyterian and Episcopal churches. I was very sorry that the young people's secretary of the former was not in, but I was much interested in talking with Mr. Wilson's secretary about the work they are doing for the rural districts. I had a long talk with Miss Lindley, the secretary of the Mission Board of the Episcopal church. As she has been until recently their young people's secretary, this was not only interesting but very helpful. They are just beginning what they call a three years' experiment in which they are trying to bring about a closer co-operation between the Sunday Schools and the young people's auxiliaries. It will be helpful to watch this and to learn what they think of its success after the three years have elapsed.

Respectfully submitted,
 MARY FAISON DIXON,

Sec. of Young People's Organizations.

There is no case in the New Testament where a man is shown to be pastor of more than one church. And yet some men will swell with pride today when they tell you they are preaching to five or six or seven churches. In most cases they are butchering the ground, rather than cultivating it.

TWO GOOD REMEDIES

WORKING TOGETHER, PRODUCE MARVELLOUS RESULTS.

For instance, Hood's Sarsaparilla, the standard blood purifier, is recommended for conditions that are scrofulous or dependent on impure blood.

Pepton Pills, the new iron tonic, are especially recommended for conditions that are radically or characteristically anemic and nervous.

Many persons suffer from a combination of these conditions. They are afflicted with swellings of the glands, bunches in the neck, cutaneous eruptions, and sores on different parts of the body, limbs and face, and are besides pale and nervous.

If these patients take both Hood's Sarsaparilla (before meals) and Pepton Pills (after meals) they are reasonably sure to derive fourfold benefit. These two great medicines supplement each other, and the use of both, even in cases where only one may appear to be indicated, is of great advantage. Get them from your druggist.

Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho should peel off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking and, of course, should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

"The Life in Christ"

By E. Y. MULLINS

President Southern Baptist Theological Seminary

READY APRIL FIRST

Price.....\$1.25 Postpaid

There has been a great demand from the reading public for these sermons which have been preached upon many and varied occasions. We suggest a few of the sermons from the 22 in the book: The Lordship of Christ, Abundant Life, The Resurrection Life of the Believer, The Fatherhood of God, Sonship Through Sufferings, Character Adorning Calling as seen in the Life of Gen. R. E. Lee, The Glory of Jesus Christ, etc., etc.

Send your order to

THE BAPTIST RECORD
Jackson, Miss.

IT STOPS COUP

The safest thing for a scared mother to have on hand for croup is a bottle of Foley's Honey and Tar. It stops croup by cutting the thick choking membrane and raising the phlegm; by easing the hoarse tight breathing, by leaving a soothing coating on the inflamed lining of the throat, and stopping the hoarse cough. Mrs. T. Neureurer, Eau Claire, Wis., says, "Foley's Honey and Tar cured my boy of a very severe attack of croup after other remedies had failed." I recommend it as we know from our own experience that it is a wonderful remedy for coughs, colds, croup and whooping cough. Your dealer sells it. Try it.

The Baptists of Water Valley feel justly proud of their splendid house of worship. They have just completed some extensive improvements. This gives them one of the best buildings in the State. Pastor A. A. Walker has done some aggressive work in the four years of his pastorate. The church owns a large pipe organ, two chapel organs, a folding organ and two pianos—all paid for.

NEWS IN THE CIRCLE

MARTIN BALL

The church at Alabama City has called Dr. M. W. Daily to the pastorate. He leaves Portales, Mexico, to come to that work. He is represented to be in every way a fine man.

Pastor W. E. Farr, of Blue Mountain, will aid Pastor A. A. Walker in a revival meeting at Water Valley, beginning the third Sunday in April. This is a strong team.

Missionary J. G. Chastain is engaged in a church-to-church enlistment campaign in Northwestern Oklahoma. The campaign will run one month. His headquarters is Sharon, Okla.

Evangelist T. T. Martin and F. J. Harrell did the preaching lately in a fine meeting at Salisbury, N. C. There were over twenty additions to the church. C. A. G. Thomas is the pastor.

The North Mississippi Herald, of Water Valley, carries a sermon by Rev. A. A. Walker, every week. It has a wide circulation in the county, and many more people read his sermons than hear him preach. A fine way to reach the people.

The Alabama Baptist says, "The report of the committee on consolidation of the boards is the worst break in the spirit and polity of the denomination that has ever been before suggested." Reasons are assigned for this position.

Missionaries T. F. McCrea and family, of China, have arrived in this country. They will be located at Glendale, Calif., for the present. On account of ill health, he had to begin his furlough earlier than was anticipated.

At the Atlanta Baptist men's meeting, six volunteers were presented for foreign mission work. J. H. Anderson, of Knoxville, Tenn., stated that he craved the pleasure of paying the salaries of the entire number. This is said to be the greatest moment of the convention.

Rev. H. C. McGill has been elected as head of the sales department of the Sunday School Board at Nashville. He has been connected with the Baptist Book Concern and the Western Recorder, of Louisville, Ky., for several years, and succeeded admirably in that work.

Pastor G. W. Gates, of Summit, will have the assistance of Rev. A. A. Walker, beginning the first Sunday in August. Brother Walker was raised in South Mississippi near Mars Hill church. His old friends are anxious for him to come back for a revival.

The Georgia Baptists, under the leadership of Brother C. J. Hood and the convention committee of five, are making great headway in their campaign to raise \$500,000 to liquidate the indebtedness on their schools and other institutions. Atlanta assumes \$90,000 to pay the debt on the hospital. Other big things are projected.

Clarksdale enjoyed a visit this week from Dr. B. G. Lowrey, of Clinton. He is working hard as field secretary for Mississippi College. Wherever he goes he makes a good impression. He is looking after subscriptions to the endowment.

We extend hearty welcome to Rev. J. L. Phelps to the Delta. Especially do we give him a cordial greeting to the Sunflower Association. We need such as he. May he live long and the Lord bless his labors in this land largely given to materialism.

The faculty of the Seminary at Louisville made a ruling last week which provides that any student whose grades in any class during the first three-quarters and whose daily grades during the fourth quarter is 90 or above, will be excused from the final examination in that class. This announcement was joyfully received.

The faculty and students of the Louisville Seminary made an offering of \$200 last week for the relief of the Belgian war sufferers. The amount was raised by the students agreeing to do without butter at their meals for one week. This would amount to \$25. A dozen felt they could not make the sacrifice.

We more and more regret inability to attend the State Sunday School and B. Y. P. U. Convention at Pontotoc, as we see the glowing reports of the great meeting. Several invitations came to us, insisting that we spend the time in the good homes—among them our old time friend and brother, Will Robinson. A funeral and an epidemic of measles and whooping cough in the congregation kept us at home.

A Clear Brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.

In the morning papers of March 1, the following cable message from England was printed, and it tells a story that all of us will do well to ponder:

"The death took place at Criccieth last night of Richard Lloyd, uncle and foster-father of Lloyd George. He was eighty-two years old. Mr. Lloyd was for more than half a century joint pastor of the Baptist church at Criccieth, and he served without fee or reward. He was a man of fine personality, with the noblest conception of the work of a preacher. He lived to see his orphan nephew, to whose upbringing he had given a parent's devotion, rise to be prime minister, and it was a proud moment in his life when six years ago he paid a visit to Downing street. The parents of David Lloyd George died when their children, two boys and a girl, were in their early years, and Mr. Lloyd took them to his home at Llanystumdwy, about two miles from Criccieth. He reared and educated the children on the principles

governing Welsh and Scottish homes, and the Premier has paid many tributes to the love and devotion of that early period in his career. Mr. Lloyd was a shoemaker, and his little shop was the forum of the village. It was there that the famous statesman was first imbued with his passion for public life. As foster-parent, guide, philosopher and friend, Mr. Lloyd was a most powerful influence in his nephew's career, and the tie between them was strengthened as the years went on."

"John, dear," wrote a lady from the Capital, "I enclose the hotel bill."

"Dear Jane, I enclose a check," wrote John in reply; "but please don't buy any more hotels at this price; they are robbing you!"—Tit-Bits.

Pastor J. W. Lee, who is speaking in the Baptist Bible Institute, at Somerset, Ky., writes, "Am having a great time with the Kentucky Baptists. The brethren are dealing with fundamentals. The great congregation seems to be enjoying the dry stuff, as some people call it."

Mrs. O'Flanagan—"Come here, ye obstinate young Irish raskil, an' put yer hat on! Shure, if ye hadn't got one ye'd always be wearin' it; ye're that contrary!"

Friend (consolingly)—"So you're out of a job, eh! Well, don't worry about it. You were only wasting your time in a place like that, anyway."

Jenkins (sadly)—"Yes, that's what the boss said when he fired me."

SECOND AND THIRD APPLICATION OF FERTILIZERS.

According to Dr. R. J. H. DeLoach, former director of the Georgia Experiment Station, whose ability is recognized throughout the South, second and third applications of commercial fertilizer pays in almost every case and should generally be recommended. Almost every Agricultural Experiment Station, where commercial fertilizers have played any part in the experimental work, recommends the second application. The great success with which the Boys' Corn Clubs have met in their club work proves very clearly the importance of making the second and even the third application of fertilizers.

Since the second application of fertilizers comes about the time when there is not very much farm work to do, it costs very little extra labor to make it. All the mid-summer planting is over, and the heaviest of the cultivating is past.

Farmers who have made a practice of intensive farming always favor the second and third applications, the idea being to feed the plant throughout its growing period.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless Child Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

If YOU HAVE A COLD OR LA GRIFFE

There's nothing better than "WEEKS' BREAK-UP-A-COLD TABLETS". They act promptly. Try them once and you'll never be satisfied with any other. Just as good. Price 25 cents.

B. J. LEONARD
Dentist

Special Attention Given to Children's Teeth and the Treatment of Gum Troubles
Rooms 306-307-308 Seutter Bldg.
JACKSON, MISS.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription outline—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of outline—double strength—from your druggist, and apply a little of it at night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength outline as this is sold under guarantee of money back if it fails to remove freckles.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
SOUTHERN SEATING
CABINET COMPANY
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Brown's Household Panacea and Family Liniment



For cramps in the limbs and stomach, pains in the stomach, bowels or side, rheumatism in all its forms, stitches in the back or side, spinal complaints, sprains and bruises, colic and dysentery. Also it is remarkably effective in the treatment of colds, sore throat, bronchitis and LaGrippe. Excellent for cuts, wounds, burns and toothache.

Brown's Household Panacea and Family Liniment quickens the blood, warms the system and heals. It is warranted to have twice the strength of any other medicine of similar uses, and yet it is absolutely safe. Recommended by the best of physicians and guaranteed under the food and drugs act of June 30, 1906. Price 25c

CURTIS & BROWN MANUFACTURING CO., (Limited)
215-17 Fulton St., New York, N. Y.
Send five 2c. stamps for a full set of 7 costume Paper Dolls of All Nations.

Vapo-Cresoline For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresoline for the relief of these ailments, and often fatal affections for which it is recommended. Vapo-Cresoline stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresoline relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresoline's best recommendation is its 37 years of successful use. Send postal for Descriptive Booklet.

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DEPARTMENT OF THE CONVENTION BOARD

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Home and Foreign Mission Apportionments

We are giving in this issue the apportionments for home and foreign missions. In the place of giving the pastors of the churches, we are giving the clerks. This is for the reason that there are so many changes among the pastors that it is difficult to secure an accurate list.

A great deal of care has been exercised in getting out this list, but we feel sure that in spite of all the care possible, mistakes have been made. We crave the sympathetic co-operation of every one in correcting whatever mistakes there may be. Will pastors and clerks not write immediately, giving corrections, if mistakes are found? In no other way can a correct list of churches and church clerks be secured. This list was made up from the associational minutes, but we have found that in many instances the minutes are not correct.

The apportionments are moderate. With few exceptions there is not a church in the list which has not in its membership one or more members who could and who ought to give as much as is asked for either one of the missions. It will depend largely upon the attitude the pastor and leading members take in the matter. If any reasonable amount of emphasis is placed upon the work, it will be no trouble to secure the amount suggested in the apportionment. And if we do not secure as much as is asked for Mississippi is going to fall short of the amount asked of her by the Southern Baptist Convention.

We are depending on the churches and feel satisfied that they will do more than they are asked to do. We can't afford to fall short. We rejoice in the records of the past. Let us keep the reputation we have.

Let every pastor look over this list and if his church has not already given as much as is asked of it, let him go before the church and lay the matter before the brethren and ask them to give the full amount.

We have not made any distinction in this list of the churches which are on the budget from those which are not. There are two reasons for this: First, we have not yet fully listed the budget churches and hence cannot well determine which churches are on the budget and which are not; and, second, we want, if possible, every budget church to take care of home and foreign missions so that there will be no lapse until the budget gets fully in operation. Let every one of us do our dead level best.

Aberdeen Association.

Church.	Clerk and Postoffice.	Home Missions.	Foreign Missions.
AMORY—R. J. Flinn, Amory.		\$ 100.00	\$ 150.00
CENTRAL GROVE—W. F. Reeves, Aberdeen.		10.00	10.00
HEBRON—J. A. King, Egypt.		10.00	10.00
MACEDONIA—J. F. Hailey.		10.00	10.00
PLEASANT RIDGE—W. L. Morris, Pontotoc.		10.00	10.00
PONTOTOC—M. L. Shannon, Pontotoc.		375.00	400.00
SMITHVILLE—C. J. Byrd, Smithville.		30.00	40.00
Taxish—A. B. Harris, Troy.		10.00	10.00
VERONA—S. R. Lowrey, Verona.		120.00	130.00
BECKER—J. A. Bright, Smithville.		10.00	15.00
CENTER HILL—C. Chenault, Houston.		10.00	10.00
HOULKA—J. S. Thompson, Houlika.		50.00	75.00
MT. OLIVE—E. M. Sullivan, Okolona.		10.00	10.00
OKOLONA—Dan Gardner, Okolona.		150.00	175.00
PLEASANT GROVE—Jno. Matthews, Troy.		10.00	10.00
PONTOCOLA—W. T. Neely, Shannon.		10.00	10.00
SOUTH OKOLONA—B. S. Gregory, Okolona.		10.00	10.00
TROY—J. O. Thomas, Troy.		10.00	10.00
WOODLAND—Lee Jackson, Pontotoc.		10.00	10.00
BUENA VISTA—G. G. Freeman, Buena Vista.		10.00	10.00
GERSHOM—C. H. Crawford, Houlika.		10.00	10.00
HOUSTON—W. A. Wilkerson, Houston.		350.00	375.00
NETTLETON—N. G. Harris, Nettleton.		40.00	50.00
PLEASANT HILL—J. V. McFarland, Verona.		10.00	10.00
PROVIDENCE—J. L. Smith, McCondy.		10.00	10.00
SHANNON—J. L. Arnold, Shannon.		10.00	10.00
SCHOONER VALLEY—D. G. Bray, Houlika.		10.00	10.00
VAN VLEET—R. L. Ashby, Van Vleet.		20.00	30.00
PARKERSBURG—Ruby Neal, Houston.		10.00	10.00

Bogue Chitto Association.

TANGIPAHOA—J. M. Reeves, Summit, R2.	\$ 30.00	\$ 35.00
MT. ZION—C. L. Varnado, Magnolia, R5.	30.00	35.00
MAGNOLIA—D. M. Huff, Magnolia.	150.00	175.00
ENON—O. J. Gullledge, Verna, R1.	15.00	20.00
HOLMESVILLE—W. H. Brent, Summit, R1.	18.00	21.00
UNION—A. A. Lang, Magnolia.	6.00	7.00
McCOMB FIRST—L. H. Turner, McComb.	300.00	350.00
EAST McCOMB—H. C. Boyd, McComb.	90.00	100.00
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MT. PLEASANT—S. J. Reeves, Bogue Chitto, R3.	18.00	21.00
FRIENDSHIP—Moses Reeves, Summit, R1.	24.00	28.00
OSYKA—E. C. Lea, Osyka.	45.00	50.00
SMYRNA—G. T. Piggott, Holmesville.	5.00	7.00
SUMMIT—I. F. Scott, Summit.	90.00	105.00
FERNWOOD—V. D. Brock, Fernwood.	99.00	105.00
KNOX—H. E. Pittman, Knox.	30.00	35.00
BOGUE CHITTO—R. A. McCullough, Verna, R1.	48.00	55.00
BALACHITTO—J. A. Johnson, Magnolia, R5.	24.00	28.00
SILVER SPRINGS—L. Q. Fortenberry, Osyka.	30.00	35.00
SALEM—W. M. Sandifer, Tylertown.	10.00	15.00
BLUFF SPRINGS—R. E. Sandifer, Magnolia, R5.	18.00	21.00
JOHNSON—L. D. Howell, Johnson.	18.00	21.00
SOUTH McCOMB—R. S. Cook, McComb.	120.00	140.00
THOMPSON—T. N. Jackson, Smithdale, R2.	15.00	17.00

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To make this splendid cough syrup, pour 2½ ounces of Pinex (50 cents worth), into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. You then have a full pint—a family supply—of a much better cough syrup than you could buy ready-made for \$2.50. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, combined with guaiaicol and is known the world over for its promptness, ease and certainty in overcoming stubborn coughs and chest colds.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., 257 Main St., Ft. Wayne, Ind.

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If you have piles in any form write for a FREE sample of Page's Pile Tablets and you will bless the day that you read this. Write today.
E. R. Page, 430 Main St., Marshall, Mich.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

THAT BOOKLET BY REV. L. E. HALL, OF HATTIESBURG, MISS.

Every man, woman and child that can read at all ought to read the three sermons contained in the booklet referred to. These sermons were preached on "The Signs of the Times," and deal with world conditions and the sins which are causing the death of nations. Actual cost of the booklet is fifteen cents. The postage is two cents. Send seven-cent stamps to L. E. Hall, Hattiesburg, Miss., and it will be sent at once to the party ordering.

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Sore corns, hard corns, soft corns or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezone, says a Cincinnati authority.

It is claimed that at small cost one can get a quarter of an ounce of freezone at any drug store, which is sufficient to rid one's feet of every corn or callus without pain or soreness or the danger of infection.

This new drug is an ether compound, and while sticky, dries the moment it is applied and does not inflame or even irritate the surrounding tissue.

This announcement will interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.

FROST-PROOF CABBAGE PLANTS APRIL FIRST DELIVERY

All leading Varieties, 500, \$1.25; 1,000, \$2.00; 5,000 at \$1.50 f. o. b. here. Satisfaction guaranteed. Tomato Plants at \$1.35; Egg and Pepper Plants at \$1.50 per 1,000; 5,000 at \$1.25 f. o. b. here. Postpaid, 40c per 100. D. F. JAMISON, Summerville, S. C.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or grey hair in your head? Did it not make you wish that you too had kept your hair carefully and could hear similar compliments passed on you? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking your dealer for "La Creole," the natural hair dressing, or by sending one dollar to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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PLEASE MENTION THIS PUBLICATION

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NEW LIBERTY—F. C. Vanhorn, Hollis	10.00	15.00
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PINE GROVE—C. R. Chapman, Coffeeville	5.00	8.00
ROCKY MOUNT—L. E. McGregor, Reid	5.00	8.00
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HAMBURG—J. T. McLeomore, Hamburg	18.00	25.00
MORGAN'S FORK—L. D. Seal, Kirby	5.00	8.00
PROVIDENCE—W. O. Graves, Roxie, RI	8.00	12.00

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ANDING—B. S. Nully, Anding	\$ 10.00	\$ 20.00
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BOMAR AVE.—Mrs. Mary Fox, Vicksburg	20.00	30.00
CENTER RIDGE—W. M. Hamberlin, Yazoo City, RI	8.00	10.00
CONCORD—S. H. White, Anding	20.00	25.00
GRIFFITH MEMORIAL—Harry Hutchins, Jackson	75.00	100.00
SECOND CHURCH—S. R. Flynn, Jackson	400.00	500.00
LULA—A. G. Williams, Pocahontas	15.00	20.00
MT. PISGAH—W. H. Bell, Pocahontas	15.00	20.00
OGDEN—L. W. Walton, Mechanicsburg	8.00	10.00
REGANTON—J. M. Crawford, Utica, R2	8.00	10.00
TERRY—J. A. Parker, Terry	75.00	125.00
RAYMOND—Capt. W. T. Ratliff, Raymond	75.00	100.00
BENTONIA—M. C. Bird, Benton	25.00	35.00
BETHLEHEM—J. W. Lee, Benton, RI	8.00	10.00
BRANDON—C. C. Russell, Brandon	65.00	90.00
CHAPEL HILL—T. F. Ganla, Learned, RI	8.00	10.00
EDWARDS—W. A. Montgomery, Edwards	30.00	40.00
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WEIR—R. E. Hunt, Weir	8.00	10.00

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Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out, to feel clean inside; no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headache, colds, rheumatism or gas, acid stomach, you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, say a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day, a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, purify and freshen the entire alimentary tract, before putting more food into the stomach.

Get a quarter pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like your folks feel; like you felt before your blood, nerves and muscles became saturated with an accumulation of body poisons, begin this treatment and above all, keep it up! As soap-and hot water act on the skin, cleansing, sweetening and purifying, so limestone phosphate and hot water before breakfast, act on the stomach, liver, kidneys and bowels.

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IMMANUEL—R. G. Anderson, Hattiesburg	125.00	150.00
HEIDELBERG—H. M. Satcher, Heidelberg	10.00	15.00
HELENA—J. B. Randall, Carnes	8.00	10.00
LAUREL FIRST—D. M. Beard, Laurel	300.00	400.00
LAUREL WEST—W. B. Moody, Laurel	100.00	125.00
LAUREL KINGSTON—Geo. Bush, Laurel	75.00	100.00
LAUREL WAUSAU—E. F. Palmer, Laurel	20.00	25.00
LUMBERTON—T. C. McLain, Lumberton	50.00	75.00
LUCEDALE—C. D. McNease, Lucedale	30.00	40.00
MOSELLE—T. N. Collins, Moselle	8.00	10.00
McLAURIN—J. W. Estes, McLaurin	8.00	10.00
PERKINSTON—T. P. Wyatt, Perkinston	10.00	15.00
PETAL—J. C. Herod, Petal	8.00	10.00
PURVIS—C. E. Thomas, Purvis	50.00	75.00
RED CREEK UNION—E. E. Flurry, Vestry	8.00	10.00
SUMRALL—A. T. Schwartz, Sumrall	100.00	150.00
TUCKER'S CROSSING—W. L. Lightsey, Laurel	8.00	10.00
WIGGINS—A. W. Bond, Wiggins	100.00	125.00
ZION HILL—J. L. Davis, Hattiesburg	8.00	10.00

Lincoln County Association.

ARLINGTON—J. L. Woodall, Bogue Chitto	\$ 15.00	\$ 20.00
BROOKHAVEN—L. L. Taylor, Brookhaven	400.00	500.00
BOGUE CHITTO—D. C. Coney, Bogue Chitto	100.00	120.00
BIG SPRINGS—Dock Stapp, Brookhaven, R1	8.00	10.00
BETHEL—H. W. Wallace, Bogue Chitto	8.00	10.00
BUDE—J. C. Hutson, Bude	20.00	30.00

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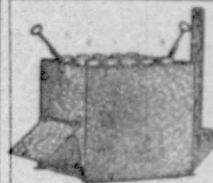
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Reliable man wanted.—wear beautiful tailored suit, free Emblem Society Button, and be General Agent in your time. Write General Manager, Box 826, Chicago.

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BE PRETTY! TURN GRAY HAIR DARK

Try Grandmother's Old Favorite
Recipe of Sage Tea and
Sulphur.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is messy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! if tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

At Cobham, a rural station in central Virginia, Mr. Bell is the storekeeper. One day a small negro came into his store with a single egg. He went up to Mr. Bell and displayed the new-laid egg.

"Mr. Bell, mummer say please, sir, give her a needle for dis egg."

"You can get two needles for an egg," answered Mr. Bell.

"Nor, sir, mummer don't want two needles; she say please, sir, give me de change in cheese."—The Youth's Companion.

Church. Clerk and Postoffice.	Home Missions.	Foreign Missions.
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HOLLY SPRINGS—A. L. May, Nola	8.00	10.00
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HARMONY—C. W. Reaves, Monticello	8.00	10.00
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LUCIEN—W. J. Young, Lucien	25.00	30.00
MT. ZION—E. M. Smith, Wesson, R1	10.00	20.00
MT. MORIAH—R. L. Bowman, Bogus Chitto	15.00	20.00
MACEDONIA—T. H. Smith, Brookhaven	10.00	15.00
MONTGOMERY—Hesper Moak, Summit, R5	8.00	10.00
MISSION HILL—H. B. Castilaw, Wesson, R6	8.00	10.00
NEW PROSPECT—E. L. Smith, Brookhaven	20.00	25.00
NEW SALEM—Jno. Byrd, McCall Creek	8.00	10.00
NOLA—J. L. Douglas, Nola	15.00	20.00
NORFIELD—S. D. Moak, Norfield	8.00	10.00
PLEASANT HILL—J. S. Barnett, Bogus Chitto	8.00	10.00
PLEASANT GROVE—J. C. Dickey, Lucien	20.00	25.00
PHILADELPHIA—T. E. Saxon, Wesson, R7	10.00	15.00
PEARLHAVEN—N. B. Fisher, Brookhaven	8.00	10.00
ROCKY BLUFF—Neal Durr, Brookhaven	8.00	10.00
TOPISAW—Andy Greer, Bogus Chitto, R1	10.00	15.00
UNION HALL—J. D. Smith, Brookhaven, R1	8.00	10.00
UNION—D. J. Wallace, Brookhaven, R5	8.00	10.00
WELLMAN—T. J. Delaughter, Bogus Chitto	8.00	10.00

Louisville Association.

SHILOH—H. T. Goodin, Louisville, R1	\$ 8.00	\$ 10.00
LIBERTY—J. H. Pendergrass, Noxapater, R2	20.00	30.00
PLATTSBURG—Walter J. Webb, Plattsburg	8.00	10.00
HOPEWELL—E. L. Vanlandingham, McCool	10.00	15.00
MT. CARMEL—H. C. Ruthven, Noxapater	10.00	15.00
SALEM—J. R. Beall, Burnside	8.00	10.00
STALLO—Mrs. Josie Clark, Stallo	8.00	10.00
CONCORD—J. S. Rhodes, Weir, R4	15.00	20.00
CHESTNUT—M. T. Bailey, Ackerman	8.00	10.00
HIGH POINT—W. H. Richardson, High Point	8.00	10.00
LOUISVILLE—J. H. Campbell, Louisville	175.00	200.00
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EVERGREEN—W. H. Bouchillon, Louisville	8.00	10.00
POPLAR FLAT—M. M. Ellis, Louisville, R5	8.00	10.00
GUM BRANCH—S. J. Davis, Sturgis	8.00	10.00
LOAKFOMA—R. L. Ivey, Loakfoma	8.00	10.00
NOXUBEE—N. G. Stiles, Brooksville, R2	8.00	10.00
MURPHY CREEK—M. A. Barnhill, Louisville	8.00	10.00
ANTIOCH—Miss Bertha Dickerson, Sturgis, R2	8.00	10.00
MORGAN'S CHAPEL—C. E. Morgan, Sturgis	8.00	10.00
SINGLETON—N. S. Avery, Singleton	8.00	10.00
RUHAMA—J. K. Triplett, Brooksville, R2	8.00	10.00
BETHEL—S. O. Triplett, Maahulaville, R1	8.00	10.00
SARDIS—C. N. Eaves, Fern Springs, R1	8.00	10.00
GOOD HOPE—T. Anderson, Fern Springs	8.00	10.00
MT. PLEASANT—M. H. Kemp, Gholson, R1	8.00	10.00
HARMONY—J. A. Arrington, Fern Springs	8.00	10.00
OAK GROVE—J. M. Turner, Noxapater	8.00	10.00
ENON—R. T. Parker, Louisville	15.00	20.00

Mississippi Association.

AMITE RIVER—J. C. Wilson, Liberty, R2	\$ 8.00	\$ 10.00
BETHEL—Howard Smith, Liberty, R5	8.00	10.00
BERWICK—H. R. Causey, Gloster, R4	25.00	30.00
CONCORD—J. R. Jones, McCall Creek	8.00	10.00
CENTERVILLE—H. S. Archer, Centerville	50.00	75.00
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GILLSBURG—W. H. Gordon, Gillsburg	25.00	30.00
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HEBRON—L. R. Keith, Smithdale	30.00	40.00
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LIBERTY—E. G. Nelson, Liberty	100.00	125.00
MEMORIAL—Joe Bryon, Capell	8.00	10.00
MT. OLIVE—W. E. Young, Smithdale, R4	8.00	10.00
MARS HILL—J. O. Burris, Smithdale, R4	75.00	90.00
MT. ZION—M. C. McGhee, Smithdale	25.00	35.00
MT. VERNON—J. S. McCery, Georgia, R1	10.00	15.00
MT. PLEASANT—R. L. Whittington, O'Neal	8.00	10.00
MEADVILLE—R. L. Jones, Meadville	20.00	25.00
NEW HOPE—E. C. Sanders, Meadville, R1	8.00	10.00
NEW PROVIDENCE—Hoit Huff, Gloster, R2	8.00	10.00
ROBINSON—T. J. Newman, Peoria	8.00	10.00
SAREPTA—A. M. Emping, Meadville, R2	8.00	10.00
SILGAM—J. E. Bilbo, Smithdale, R1	8.00	10.00
ZION HILL—W. R. Jacobs, Liberty, R6	8.00	10.00

Monroe County Association.

ABERDEEN—W. C. Peugh, Aberdeen	\$ 200.00	\$ 250.00
ATHENS—W. R. Smith, Aberdeen, R2	8.00	10.00
BETHLEHEM—G. G. Gilliland, Splunger	8.00	10.00
CENTER HILL—J. C. Pinnix, Hamilton	20.00	25.00
HARMONY—J. L. Mitchell, Amory	15.00	20.00
HATLEY—C. B. Jones, Amory	8.00	10.00
LEBANON—H. R. Grant, Gattman	8.00	10.00
MT. ZION—S. J. Cox, Smithville	8.00	10.00
NEW PROSPECT—R. L. Smith, Aberdeen	8.00	10.00
PRAIRIE—A. O. Cain, Prairie	8.00	10.00

Oxford Association.

BETHEL—J. T. Johnsey, Water Valley	\$ 8.00	\$ 10.00
BIG SPRINGS—W. E. Hudson, Water Valley, R3	15.00	20.00
CONCORD—J. Higginbotham, Taylor	15.00	20.00
CLEAR CREEK—Boyd Jones, Burgess	8.00	10.00

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